

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,
Received up to 16th July 1895.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1895.	1895.	
	<i>Bi-monthly.</i>					
1	Khurshaid-i-Nanpara ...	Nanpara (Bahraich).	Maulvi Yahya Ali ...	1st July ...	11th July ...	300 copies.
	<i>Tri-monthly.</i>					
2	Akhbar-i-Imamia ...	Lucknow ...	Saiyad Abid Ali ...	29th June & 9th July	12th & 13th July ...	375 copies.
3	Kanauj Punch ...	Kanauj (Farukhabad).	Munshi Bhaggu Khan	10th July ...	11th July ...	250 "
4	Kayasth Hitkari ...	Agra ...	Munshi Kamta Prasad.	" " ...	" " ...	300 "
5	Mufid-i-Am ...	Do. ...	Munshi Muhammad Qadir Ali Khan.	" " ...	16th " ...	75 "
6	Nasir-i-Hind ...	Do. ...	Munshi Saiyad Muhammad Ali.	" " ...	14th " ...	40 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(concluded).				1895.	1895.	
Weekly.						
7	Agra Akhbār ...	Agra ...	Khwāja Tajammul Husain.	7th July ...	11th July ...	50 copies.
8	Akbār-i-Klam ...	Meerut ...	Hakīm Muhammad Muqarrab Husain Khān.	9th " ...	" " ...	150 "
9	Akbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	15th " ...	16th " ...	200 "
10	Alwaqt ...	Gorakhpur ...	Muhammad Sa'īd ...	10th " ...	15th " ...	800 "
11	Anīs-i-Hind ...	Meerut ...	Munshi Kishun Sarup Varma.	13th " ...	14th " ...	250 "
12	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lāl ...	29th June & 6th & 13th July.	12th & 16th July ...	300 "
13	Āzād ...	Do. ...	Munshi Muhammad Sajjād Husain.	5th & 12th July ...	14th & 16th " ...	250 "
14	Cawnpore Gazette ...	Cawnpore ...	Babu Harnām Singh	15th July ...	16th July ...	600 "
15	Dabdhā-i-Qaisari ...	Bareilly ...	Munshi Thākūr Prasād.	6th & 13th July ...	10th & 16th July ...	400 "
16	Dabdhā-i-Sikandari ...	Rāmpur ...	Muhammad Husain Khān.	8th July ...	10th July ...	370 "
17	Fitnah ...	Gorakhpur ...	Hāfiz Nizām Ahmad	" " ...	12th " ...	350 "
18	Hindustāni ...	Lucknow ...	Munshi Ganga Prasād Varma.	10th " ...	11th " ...	300 "
19	Indian Reformer ...	Do. ...	Babu Rām Narayan Varmā.	11th " ...	16th " ...	275 "
20	Kārnāmāh ...	Do. ...	Maulvi Muhammad Yāqub.	10th " ...	12th " ...	275 "
21	Kāyasth Conference Gazette...	Cawnpore ...	Rai Devi Prasād, B.A. B.L.	12th " ...	13th " ...	200 "
22	Liberal ...	Azamgarh ...	Munshi Qudrat Ali Khān.	8th " ...	11th "
23	Matla-i-Nūr ...	Cawnpore ...	Munshi Bihari Lāl ...	13th " ...	16th " ...	50 copies.
24	Mehr-i-Nimroz ...	Bijnor ...	Hāfiz Muhammad Karīm-ullah.	7th " ...	10th " ...	400 "
25	Naiyār-i-Azam ...	Moradabad ...	S. Ibn Ali ...	12th " ...	15th " ...	180 "
26	Najm-ul-Akbār ...	Etāwah ...	Hāji Hāfiz Muhammad Rūh-ul-lah Khān.	8th " ...	12th " ...	120 "
27	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	" " ...	10th " ...	60 "
28	Nasīm-i-Agra ...	Agra ...	Babu Jamna Das Biswas.	7th " ...	11th " ...	450 "
29	Nasīm-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	15th, 23rd & 30th June.	12th " ...	70 "
30	Nizām-ul-Mulk ...	Moradabad ...	Kāzi Muhammad Fahim-ud-din.	8th July ...	10th " ...	230 "
31	Nūr-ul-Anwar ...	Cawnpore ...	Hāfiz Muhammad Abdul Hamīd Khān.	13th " ...	14th " ...	250 "
32	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	11th " ...	16th " ...	300 "
33	Rahbar ...	Moradabad ...	Pandit Pratāp Kishun	8th " ...	11th " ...	360 "
34	Riāz-ul-Akbār ...	Gorakhpur ...	Hāfiz Nizām Ahmad	" " ...	12th " ...	350 "
35	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lāl Misra.	12th " ...	13th " ...	125 "
36	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh	6th " ...	11th " ...	304 "
37	Tūtī-i-Hind ...	Meerut ...	Saiyad Muhammad Sajjad Husain.	12th " ...	14th " ...	200 "
38	Vernacular Advertiser ...	Lucknow ...	Rāmji Dās Bhārgava	14th " ...	15th " ...	1,000 "
39	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khān.	4th & 11th July ...	10th & 13th July ...	200 "
Daily.						
40	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasād.	10th to 16th July ...	10th to 16th July ...	521 copies (including 92 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU-ENGLISH.			1895.	1895.	
	<i>Bi-weekly</i>					
41	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ud-din.	9th & 12th July ...	11th and 14th July...	460 copies (including 92 copies taken by Government).
	HINDI.					
	<i>Monthly.</i>					
43	Kurmi Samáchar ...	Lucknow ...	Bábú Bhagwán Dín...	For May ...	11th July
43	Nátya Patra ...	Allahabad ...	Pandit Dewaki Nandan Tírpáthí.	" July ...	10th " ...	400 copies.
44	Ratnákar ...	Ditto ...	Pandit Shiva Rám Pande.	" October 1894 ...	13th "
45	Sanádhypokárák ...	Agra ...	Pandit Shankar Lal	" July ...	16th " ...	250 copies.
	<i>Weekly.</i>					
46	Almora Akhbár ...	Almora ...	Munshi Sadanand Sanwál.	8th July ...	10th July ...	108 "
47	Bhárat Bhúshan ...	Benares ...	J. P. Nigam ...	12th " ...	14th "
48	Bhárat Jiwan ...	Do. ...	Bábu Rám Krishna Varmá.	8th " ...	10th " ...	1,500 copies.
49	Nágrí Nírad	Pandit Káshi Prasád Shukla.	11th " ...	12th " ...	300 "
50	Sajjan Kírti Sudhákár ...	Udaipur ...	Ashyáchálak Dán ...	8th " ...	" " ...	65 "
	<i>Daily.</i>					
51	Hindustán ...	Kálá k a n k a r (Partábgarh).	Pandit Devi Dayal Shukla.	6th July and from 9th to 14th July.	10th to 15th July ...	470 copies.
	HINDI-URDU.					
	<i>Weekly.</i>					
52	Káshi Patrika ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	12th July ...	14th July ...	500 copies (including 343 copies taken by Government).
	<i>Bi-weekly.</i>					
53	Jaipur Gazette ...	Jaipur ...	Munshi Mahávir Prasád.	8th & 11th May ...	12th July ...	100 copies.
	MARATHI.					
	<i>Weekly.</i>					
54	Sabodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	10th July ...	13th July ...	350 copies.
	MARATHI-ENGLISH.					
	<i>Weekly.</i>					
55	Nyáya Sudha ...	Nagpur ...	Sada Shiva Rám Chandra Patwardhan.	8th July ...	12th July ...	400 copies.

I.—POLITICAL AND FOREIGN.

OUDEH AKHBAR.
15th July 1895.

The Armenian question and the Turkish Government.

1. Haji Nur Ahmad, a merchant of Delhi, writes a letter from Constantinople to the *Oudh Akhbār* (Lucknow), of the 15th July, in which, referring to the Armenian affairs, he states that an unusual excitement prevails among the Turks at present. Even the Turkish children seem to take as deep interest in the Armenian question as His Majesty the Sultan and his ministers. The entire Turkish population talk of Armenia at all hours of the day, whether sitting, eating, standing or lying down. But it is highly creditable to the Turkish Government that the writer has not heard even a single Turkish boy using any abusive or contemptuous term in speaking of the hostile Christian Powers in Europe. All the newspapers published at Constantinople have been strictly warned against applying any coarse or uncivil language to any foreign Government, for to raise a cry or use abusive language is the part of the coward. The Sultan has further forbidden his Musalmán subjects to do (or say) anything that might wound the feelings of their Christian fellow-subjects. The fact is, the writer assures his readers, that the subjects of no other Government enjoy the same amount of liberty as the Christians do under the Turkish Government. His Majesty and his ministers are deeply occupied unttying the knot of the Armenian difficulty. They are in no way desirous of plunging into a war; but if it is forced upon them they would not shirk it. The replies which the Sultan has communicated to the Ambassadors of Foreign Powers regarding the Armenian settlement should be taken as those of the whole Turkish nation and not of the Turkish Government alone. Of the four proposals which the British, French and Russian Ambassadors had jointly made to His Majesty regarding the administrative reform in Armenia, one was for disarming the Kurds. Now the Kurds number about a crore and a quarter, and brave and warlike as they are His Majesty could not disarm them, even though half his army perished in the attempt. This proposal is a most dangerous one indeed: why, it is a clever dodge to weaken the Turkish Government. The Turks laugh at the absurdity of the proposals. They say that the Christian Powers want to make the Sultan a pliant tool in their hands, but that they cannot reduce their sovereign to such an ignoble condition before they have blotted them out of the face of the earth to a man. Such is the excited tone in which Turks speak on the subject. May God ward off trouble! A French Doctor who had treated the Musalmán wounded in Bulgaria has published a number of pictures showing what atrocities Christians had perpetrated on the Musalmáns in that country. The horrible stories of the suffering Musalmáns are given on the reverse of these pictures, reading which one is involuntarily moved to tears. The writer has himself seen the pictures and could not restrain himself from sobbing with hiccups on perusing the most horrifying cruelties related on their back. The Turks are at present in the height of anger and indignation, their very faces "dripping, as it were, with blood." Would to God! that the affair were peaceably settled; for if a war ensued it would be fraught with grave issues and mighty revolutions, and nobody knows on which side "the camel will squat" (or the cat jump). News of movements of Turkish troops is frequently heard. They are coming in large numbers to Constantinople too, and all the frontiers are said to have been thoroughly strengthened with large forces under experienced commanders. The Turks are, in short, every way prepared and seem to say: "If you seek peace, we do not seek war; if you seek war, we make no delay."

ZAMÁNAH,
11th July 1895.

The Bedouins' attack on the foreign consulates at Jeddah.

2. The *Zamánah* (Cawnpore), of the 11th July, in commenting upon the attack of Bedouins on the European consulates at Jeddah, observes that English newspapers refuse to connect the disturbance with the enforcement of quarantine at Kamran which has been established there at the instance of the Christian Powers in Europe. But the Arabs in general are very chary of foreign interference in their affairs, even though the interference may not be in their religious matters. The Sultan has very lately been making many concessions to the demands of European Christian Powers. This has probably led the Bedouins to think that the Sultan has come to countenance and imitate Christian manners and practices and hence, becoming discontented, they got enraged against the foreign consulates.

3. The *Hindustán* (Kálákankar), of the 9th July, enters a strong protest against the cost of Prince Nasrullah Khan's visit to Europe being charged to the Indian treasury, condemning the proposal as quite unjustifiable and unprecedented, and observing that this country has derived no benefit from the Prince's visit.

HINDUSTÁN.
9th July 1895.

Payment of the cost of Prince Nasrullah Khan's visit to Europe.

4. The *Bhárat Jiwan* (Benares), of the 8th July, states that the Indian public is at a loss to understand why India is to be saddled with the cost of Prince Nasrullah Khan's trip to Europe. Again, they say that at the end of his visit to England the Prince will be taken to Russia, which is "our" old foe. Nothing could be more foolish than such a proceeding.

BHÁRAT JIWAN.
8th July 1895.

Prince Nasrullah Khan's intended visit to Russia.

5. The *Azád* (Lucknow), of the 5th July, says that no substantial good has accrued to the Hyderabad State from the change of the Prime Minister. Nawab Wikar-ul-Umra's head has been turned by his elevation to the Premiership, and he does not care to introduce any reforms. The administration has in no way been improved and intrigues are as rife and factions as numerous as before. The Treasury continues to be empty, and the authorities appear to have neither the capacity nor the will to increase the revenues. The Nizam's Government showed little wisdom in its selection of the Chief Justice. Since the death of Maulvi Chiragh Ali, Maulvi Saiyid Ali Hasan has been in charge of the financial portfolio as a temporary arrangement. The appointment had better be abolished. It is one of those sinecure and high-paid appointments which were created to provide for some favoured outsiders. Now that the incumbents have retired or died, the necessity for the retention of those offices has vanished. The suggestion if adopted would lead to a large saving.

ÁZÁD.
5th July 1895.

Hyderabad affairs.

6. The same paper is afraid that the Nawáb of Rámpur threatens to prove an utter failure. During the last two years that he has been on the *gaddi* he has taken little interest in the affairs of the State. Since the death of Nawáb Kalb

ÁZÁD.
5th July 1895.

Nawáb of Rámpur.

Ali Khan the State has passed through many revolutions and has been the scene of a number of most exciting events. It is in sad want of an able and sympathetic ruler; but unfortunately Nawáb Hamid Ali Khan has given himself up to sensual pleasures, allowing himself to be surrounded by selfish, short-sighted and deceitful men. It would seem that according to him the principal duty of a ruler consists in simply signing the State papers submitted to him. The Nawáb blindly signs the papers laid before him by his Mir Munshi, Mian Farrukhi. The latter never held any high post in the State before. He was a mere teacher in the school at Rámpur. Being made Persian tutor to the Nawáb, he easily gained the good will of His Highness, as he possesses the tact of pleasing young princes. He was then suddenly raised to the post of Mir Munshi, and an idea of the influence he has acquired over His Highness may be gathered from the circumstance that the elevation of Nawáb Muhammad Ali Khan to the State Council is chiefly due to his exertions. The fate of a State in which men like Mian Farrukhi exercise such extensive powers may be taken to be doomed. Nawáb Hamid Ali Khan is not on good terms with Sahibzadah Hamid-uz-Zafar Khan, and Major Vincent has expressly declared that His Highness has disappointed the high hopes that had been formed of him. The ruler of a State has heavy responsibilities, and the pursuit of pleasure ought not to be the only business of his life. The Nawáb had better mend his ways or he will have to pay dearly for it.

II.—GENERAL ADMINISTRATION.

7. The *Nasím-i-Agra*, of the 7th July, received on the 11th idem, gives a detailed account how the pilgrim steamer *Husaini*, carrying 706 Muhammadan pilgrims bound for Mecca, was sent back to Bombay after having been detained in quarantine at Kamran for 47 days. The Doctor who looked after the health of these pilgrims at Kamran on behalf of the Turkish

NASÍM-I-AGRA.
7th July 1895.

Return of a pilgrim steamer to Bombay after a detention of 47 days at Kamran.

Sultan was a Jew. This bigoted son of a Jew used to taunt the Musalmáns in the most annoying manner every now and then, which they took very much to heart. All the articles of food available at Kamran were very dear, and the water supplied to the pilgrims was brackish and unwholesome. The pilgrims were not allowed to go beyond certain limits, and were given thatched sheds to live in. The bones of dead sea animals which overspread the sandy coast emitted a most horrible stench. The poor pilgrims were thus exposed to such miseries as they had hardly ever experienced during their whole life. But whenever they wept at their distress and prayed aloud to God for relief, the Jewish Doctor would mock at them, saying, "Will not God hear you if you pray silently?" Of the 706 pilgrims, 22 men fell ill and died at Kamran, not one of them being cured by the Doctor; and the rest were brought back to Bombay quite emaciated and worn out and without performing the pilgrimage. The quarantine to which the pilgrims are subjected at Kamran is the easiest means to make short work of them, and the writer hopes His Majesty the Sultan of Turkey and the British Government will take note of the privations and hardships to which the pilgrims are exposed at Kamran, and adopt measures to relieve them of the same.

Azád.
12th July 1895.

8. The *Azád* (Lucknow), of the 12th July, referring to the contention that has been going on between certain Muhammadan papers as to whether the *Nadwat-ul-Ulama* (conference of Muhammadan divines) did or did not discuss the Government proposal to regulate Muhammadan pilgrimage to Mecca at its last meeting held at Lucknow, and express its disapproval of the same, states that its Editor was present at the meeting, and remembers well that the question was brought forward by a member without any previous notice having been given. One or two persons supported the mover in condemning the proposal. But thereupon one man objected to the matter being discussed at all by the conference, because the conference had been started with the express declaration of carefully eschewing all political matters from its discussions. The matter dropped here, and nothing more was said about it. This is the long and short of the story. Should the motion, however, have through some misconception, been recorded in the proceedings of the meeting as one of the resolutions adopted, it should be vehemently opposed when the proceedings come to be confirmed at the next annual meeting.

BHÁRAT JIWAN.
8th July 1895.

9. The *Bhárat Jiwan* (Benares), of the 8th July, complains that India, whose fabulous riches attracted invaders after invaders in the past, has been reduced to poverty, one of the principal causes of her impoverishment being the exorbitant public expenditure. The Editor refers to many items of the Home charges, incurred during the year ending 31st March 1894, such as India Office cost £133,308,310, salaries of the auditor and assistant auditors £6,723,120, Postage £120,812, Telegraphic charges £678,463, contingent expenses £12,085,077, Persian Mission £7,000, British embassy in China £12,500, honorarium paid to the Tigris and Euphrates Navigation Company £1,000, the travelling expenses of the European officer who accompanied the Gaekwar of Baroda to England £219,144, the travelling expenses of the Indian officers who attended the opening of the Imperial Institute, £214,548 &c., &c. The Editor then refers to the establishment maintained in connection with the India Office for the supply of stores, giving the salaries of the various classes of officials employed. India has been burdened, says the Editor, with such heavy expenses, and this is the reason why the inhabitants of a country, which was once so rich, find it difficult to keep their bodies and souls together. Englishmen say that India is happy and prosperous under British rule. It is but natural that they should think so. They have grown rich at the expense of the Indians and their own country is now flowing with milk and honey.

THE AZÁD.
5th July 1895.

10. The *Azád* (Lucknow), of the 5th July, says that the European soldier charged with the murder of the punkah coolie at Dinapore has been acquitted by the Calcutta High Court on the ground that there is not sufficient evidence against him. If he did not commit the murder, will steps be taken to find out the real murderer? The trial has ended and the

Acquittal of the European soldier charged with the murder of a punkah coolie at Dinapore.

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prisoner has been discharged ; but the blood of a human being still remains unavenged. It is natural that the Indians should raise a loud clamour against the failures of justice in such mixed cases, and should be led to think that their lives are not fully protected by the law. No nation, which has not been utterly demoralised and reduced to the level of brutes, could quietly put up with such ill-treatment. It is true that with all its care and vigilance Government cannot entirely prevent the occurrence of cases of violence done by Europeans to Natives, but the frequent occurrence of such cases is calculated to bring it into disrepute.

11. The *Bhārat Bhushan* (Benares), of the 12th July, in its columns of miscellaneous news, states that a European soldier, who had killed three natives, was sentenced to a week's imprisonment by the Joint Magistrate at Allahabad. But on appeal the Sessions Judge discharged him. Did the Judge also give him any reward ?

BHĀRAT BHUSHAN.
12th July 1895.

Discharge by the Sessions Judge of a European soldier sentenced to a week's imprisonment by the Joint Magistrate at Allahabad.

12. The *Mehar-i-Nimroz* (Bijnor), of the 7th July, regrets to state that disturbances have again occurred this year in certain places on the occasion of the Bakr-Id. At Manipur a riot had well nigh taken place, but it was arrested at the eleventh hour.

MEHR-I-NIMROZ.
7th July 1895.

Bakr-Id.

In the affray that took place at the village of Dhakka, "district unknown," several men were killed, and many deserted the place in fear. At Gautara, Thāna Fatehganj, District Bareilly, the Musalmāns were attacked because Hindus suspected them to be going to perform kine sacrifices on the occasion, although they had no intention whatever to do anything of the sort. But why should Musalmāns be interfered with at all if they actually do perform the sacrifice ? The Mahārāja of Kishengarh, in the last month, sacrificed two goats in his State at a ceremony in a most cruel manner ; but as it was done in accordance with his religion, the followers of other religions, even though they might have disapproved of the affair, kept their views to themselves. The same toleration ought in fairness and justice to be shown to Musalmāns in the matter of their religious sacrifices, though others might consider them as cruel or improper.

13. The *Hindustāni* (Lucknow), of the 10th July, giving an Urdu version of the questions put to Government at the last meeting of the North-Western Provinces Legislative Council, observes that of the 32 questions only one or two were important, the rest relating to trivial matters and not seriously affecting the public interests. It is a great pity that no member directed the attention of Government to the decisions of courts that have lately been passed against the doings of the police. Again, the cases of impressment of labour which have recently cropped up were not also brought to the notice of Government. The members generally live in large towns and do not know what takes place in the interior parts of the United Provinces. But if they wish to serve their constituents in right earnest they ought to go out and mix with them, and learning their true wants and grievances endeavour to get them removed by means of judicious interpellations in the Legislative Council.

HINDUSTĀNĪ.
10th July 1895.

Questions put to Government at the last meeting of the North-Western Provinces Legislative Council.

14. The *Hindustān* (Kālānkār), of the 9th July, publishes a communication from a correspondent, who, referring to the approaching election of members for the Provincial Legislative Council, advises the District and Municipal Boards to re-elect Rāja Rampal Singh, Babu Charu Chandra Mitra, Babu Sri Ram and others who have so ably acquitted themselves. They put a series of very useful questions to Government, which led to the discontinuance of some objectionable practices. For instance, the Government subsidies to the *Panjāb Patriot* and some other newspapers have been stopped, a beginning has been made in the direction of checking the practice of throwing human corpses into the rivers, and a large School Text-Book Committee has been established.

HINDUSTĀN.
9th July 1895.

Approaching election of members for the Provincial Legislative Council.

15. The *Nāgri Nirad* (Mirzapur), of the 11th July, in an article headed "Elevation of another Congress leader to the bench of the Bombay High Court," expresses great satisfaction at the appointment of Mr. Badr-ud-din Tyabji as a Judge of the Bombay High Court, offering thanks to

NĀGRI NIRAD.
11th July 1895.

Appointment of Mr. Badr-ud-din Tyabji as a Judge of the Bombay High Court.

Government for the appointment, and hoping that like Mr. Justice Ranade he will prove an ornament to the court.

AKHBAR-I-ALAM,
9th July 1895.

16. A correspondent of the *Akhbār-i-Ālam* (Meerut), of the 9th July, observes that though according to the recommendations of the Police Committee several reforms have been introduced in the Police Department, North-Western Provinces and Oudh, there are still left very many means by which the police continue to oppress the public. Take, for instance, a case of simple hurt. Now if the party who has been hurt goes to a police station to report the matter, the police, having no power to interfere, can simply enter the report in their register and direct the man to seek redress from a court. The injured party being in a passion does not like to be sent back with such a reply, being anxious to get his revenge on the other party by some means possible. The police, finding him in such a mood, tell him that unless he charged his assailant with having forcibly taken his property, or made a criminal trespass into his house, or beaten him jointly with five or six men, they could not interfere. The fellow, burning with rage against his assailant, taking the hint, readily accuses him of one of these offences, and thus giving a handle to the police to interfere, brings a deal of misery and trouble both to himself and his assailant.

Tactics of the police to interfere even in non-cognizable offences.

ANIS-I HIND.
13th July 1895.

17. The *Ants-i-Hind* (Meerut), of the 13th July, says that the students of the Islamia School at Deoband, who were convicted and punished by the Magistrate for an assault on the Station Master, have been acquitted on appeal. Now that they have been acquitted by a competent court, it is useless to discuss the question of their guilt or innocence. The police head constable and the head muharrir have been reduced for their proceedings in connection with the case. The Station Master refrains from paying visits to the city as he is afraid that he may again be assaulted. The District Magistrate and the District Superintendent of Police should take steps to prevent the repetition of an assault.

Acquittal by the court of appeal of certain students of the Islamia School at Deoband, Sahāranpur District, punished by the Magistrate, on the charge of an assault on the Station Master.

CAWNPORE GAZETTE.
15th July 1895.

18. The *Cawnpore Gazette*, of the 15th July, stating that though the possession and use of false (short) weights or measures has been made penal, and the police are empowered to inspect any place for such weights without a warrant, still there can hardly be a place where they will not be found in use. Lately a complaint was made against one Allah Diya, a cotton-carder, residing at Bilhaur, district Cawnpore, charging him with having given yarn short in weight. On search being made short weights were recovered from his house and taken to the police station. The police, however, let off the man, probably on the ground that the weights in question were the weights with which yarns were commonly weighed there. The writer hopes the District Magistrate will after due inquiry have the offender punished in an exemplary manner.

Alleged use of short weights by a cotton-carder at Bilhaur, District Cawnpore.

CAWNPORE GAZETTE.
15th July 1895.

19. The same paper states that two revenue *Kurk Amīns* are attached to each tahsīl in the North-Western Provinces and Oudh. They are most hardworked officers, but still they cannot finish their work without entertaining a private clerk, say, on at least Rs. 7 a month. They must also keep a horse, having constantly to be on the move. In addition to these expenses they must feed and clothe not only themselves but their wives and children as well. They cannot also do without a menial. They have now and then to meet extraordinary expenses on occasions of marriages, &c. Calculating all these items of expenditure, these would come up to something like Rs. 55 a month, whereas the *Kurk Amīns* get only Rs. 30 a month. How is this deficiency to be made good? The *Kurk Amīns* must be carrying their sense of honesty too far if they do not feel compelled, under the circumstances, to soil their hands with bribes so as to make both ends meet. There is no difference between the duties and powers of the revenue and the civil *Kurk Amīns*, but while the former are given only Rs. 30, the latter receive Rs. 40 a month. Surely the salary of revenue *Kurk Amīns* should under the circumstances be increased.

Need for increasing the salary of the revenue *Kurk Amīns* in the North-Western Provinces and Oudh.

20. A correspondent of the *Akhbār-i Ālam* (Meerut), of the 9th July, says

Need for preventing the goldsmiths and *sarrafs* or traders in precious metals from receiving stolen ornaments.

that a perusal of the yearly returns of crimes committed in the North-Western Provinces and Oudh shows that the value of gold and silver ornaments stolen during a year amounts to several lakhs of

rupees. Now what becomes of all these ornaments? The thieves could not have eaten them up: they must have passed into the hands of goldsmiths or *sarrafs* (traders in precious metals). It is often seen that a goldsmith or a *sarrafi* who was very badly off only a year or two back suddenly becomes quite well-to-do and begins to live in affluence. What could this be due to? It is nothing else but their acceptance of stolen property that makes them rich so suddenly. Cannot the Inspector-General of Police have a register of such men kept at all the police stations, and a search of their shops made now and then? This is likely to deter them, to some extent, from purchasing stolen property. The Editor, though admitting the necessity of checking the evil, hesitates to entrust the police, already notorious for oppression, with an additional means for oppressing the people.

AKHBAR-I-ĀLAM.
9th July 1895.

21. The same paper complains that in such large towns as Benares, Allahabad,

Legislation required for preventing brokers from thrusting their services on customers and taking excessive brokerage on the purchases they make in the larger towns of the North-Western Provinces and Oudh.

Cawnpore, Agra, &c., no sooner a customer enters a bazar to make some purchases than a broker immediately attends and accompanies him, refusing to leave him as though he were his familiar spirit. The result is that the poor customer, especially if he is a stranger in the place, is heavily fleeced by these brokers in

all his purchases. Sometimes the brokerage, which is taken from the seller, is as high as 4 annas in the rupee. Even if the customer postpone his purchase to next day in order to get rid of the unwelcome companion, the latter will thrust his services on him again whenever he comes to the bazar thereafter to purchase. It will thus be seen that these brokers are regular pests of the larger towns, and Government might enact a law putting an end to their obnoxious profession and thereby preventing them from preying upon customers in future.

AKHBAR-I-ĀLAM.
9th July 1895.

22. The *Akhbār-i-Islām*, (Agra), of the 15th July, complaining that the

A quarrel between the Local Agents of the Muhammadan endowments and other Musalmāns regarding the *Karbala* at Agra.

Local Agents of the Muhammadan endowments at Agra and the grave-digger appointed by them have been removing materials from the tombs and mosques constructed by various persons in the *Karbala*, or the

place where the dead bodies of men and *tāzias* are buried in that town, and appropriating the proceeds of the same to their own private use, and permitting other objectionable things in that place, states that the Musalmān public being highly dissatisfied with their this sacrilegious work and conduct, held a meeting, and forming a committee on the 14th June to look after the *Karbala*, appointed their own grave-digger. On this the Local Agents filed a report before the District Magistrate complaining that certain unauthorized Musalmāns had taken unlawful possession of the *Karbala* which was under their charge and control. This enraged the Musalmān public still more against the Local Agents, and a number of the former have consequently made an application to a Civil Court asking for permission to file a suit for the dismissal of the latter. It is a pity that the income of the Muhammadan endowments at Agra should be uselessly expended on litigation instead of being applied to its legitimate purposes. This is due to the stupid provisions of Act XX of 1863. If such an Act stood on the statute book of the Sultān of Turkey the Christian Governments would surely have held it up to ridicule.

AKHBAR-I-ISLAM.
15th July 1895.

23. The *Bhārat Jīwan* (Benares), of the 8th July, publishes a communication in the form of a memorial addressed by some

Extension of the Lodging-House Act to Muttra.

Muttra pilgrims to His Excellency the Viceroy. They protest against the extension of the Lodging-House Act to Muttra, complaining that since the extension

the pilgrims have been obliged to reside in open plains, exposed to all the inclemencies of the weather. The Chaubes never receive house rent from pilgrims. Indeed houses were given to Chaubes by the donors on the distinct understanding that pilgrims would be accommodated free therein.

BHARAT JIWAN.
8th July 1895.

ANIS-I-HIND.
13th July 1895.

Settlement office at Budaun.

24. The Budaun correspondent of the *Ans-i-Hind* (Meerut), of the 13th July, complains that formerly the Settlement office at Budaun was not granted holidays on the days of Hindu and Muhammadan festivals, but that recently even the Sunday holiday has been discontinued, which necessarily causes great inconvenience to office hands. Again one department has to work from 9 to 5 and the other departments from 10 to 5. This is a bad arrangement. The whole office should work during the same hours.

ANIS-I-HIND.
13th July 1895.

Police oppression.

25. A correspondent of the same paper complains that there is no end to police oppression in the interior of districts. If the police are guilty of high-handed proceedings even at the principal towns like Lahore, Lucknow and Meerut, the tyranny exercised by them in villages, where the population is ignorant and poor and has no high officers to protect it, may be easily imagined. They have already sucked the blood of the people and now threaten to devour, as it were, their very bones. They have no fear of law and the authorities. They practise great extortion, trump up false cases, tutor witnesses, cruelly torture people and collude with thieves, robbers and gamblers. The writer himself once saw a police sergeant on Rs. 10 a month grossly abusing and ill-treating a number of respectable men in a village, but no man dared interfere with him. Under such circumstances the people can hardly consider themselves to be the subjects of the British Government, in whose dominions the lion and the goat are said to drink water side by side at the same river bank. It is well known what great difficulties Saiyid Muhammad Mir of Meerut had to encounter in bringing Mahbub Khan, Police Sub-Inspector, to justice, though he is a pleader and has a pretty long purse. An ordinary man, who does not possess the advantages the Saiyid enjoys, can hardly be a match for a police official. The people *nolens volens* quietly put up with police tyranny and oppression. What is still worse is that the authorities do not listen to complaints against the police. If a man submits a petition to the Magistrate against a police official, the Magistrate transfers it to the police officers themselves, who oppress the man more than before. It is high time that Government should adopt effectual measures to check the evil.

NATYA PATRA.
July 1895.

Suggestion regarding the putting up of a good clock at the Allahabad City Police Station.

26. The *Natya Patra* (Allahabad), for July, says that almost all the large towns have been provided with clock towers, and recommends the putting up of a good clock at the top of the Allahabad City Police Station.

III.—EDUCATION.

HINDUSTAN.
9th July 1895.

Proposal to establish a new private college in the United Provinces.

27. The *Hindustan* (Kálákankar), of the 9th July, says that the North-Western Provinces and Oudh are far behind the other Provinces, except the Panjáb, in the matter of spread of education. The results of the Allahabad University Examinations for the last five years, however, inspired the public with hopes. Moreover, it was expected that education would make rapid progress under the fostering care of Mr. Lewis, the new Director of Public Instruction. But he has, it is to be regretted, inaugurated his administration of the Department by making a large increase in the Government college fees, which in future will be for the Intermediate class Rs. 8, for the B.A. class Rs. 10 and for the M.A. class Rs. 12. Mr. Lewis has not been content to raise the fees in Government colleges. The fees in the aided colleges, too, have been enhanced by him. The *Hindustan* is delighted to learn that Pandit Bishan Narayan Dar and Babu Ganga Prasad Varma of Lucknow have resolved to establish a new private college, and wishes them success in their laudable efforts, calling upon the rich to help them with money.

ALMORA AKHBAR.
8th July 1895.

Abolition of the Intermediate class in the Ramsay College, Almora.

28. The *Almora Akhbár*, of the 8th July, regrets to say that, owing to the entire failure of the students of the Ramsay College at the last Intermediate examination, the Intermediate class will be abolished this year. The abolition will check the progress of high education in the Kumaun

Division, as young students will find it difficult to go down to the plains to prosecute their further studies for one reason or another. Hence the Rájá of Tehri, the Sah family of Naini Tal and other rich men had better make permanent arrangements for the establishment of the Intermediate class by raising the necessary funds.

IV.—POST OFFICE AND RAILWAY.

29. The *Almora Akhbár*, of the 8th July, urges the supply of a water-proof suit and a pair of ammunition boots to every postman during the rains at the public expense.

ALMORA AKHBÁR.
8th July 1895.

Supply of a water-proof suit and a pair of ammunition boots to postmen during the rains.

30. The *Nátya Patra* (Allahabad), for July, complains that any respectable men who desired to book themselves at the Allahabad Station were allowed to take their private servants with them to the station to assist them in carrying their luggage or looking after their children, but that

NÁTya PATRA.
July 1895.

Alleged ill-treatment of a native passenger's attendant by a railway police constable at the Allahabad Station.

lately such servants have forcibly been turned out of the station. Such treatment of passengers' servants does little credit to vaunted British civilization and justice. There is no end to the oppression of the unfortunate Indians. Pandit Ganga Dhar Gore, Municipal Inspector at Calcutta, who had been on a visit to his brother, Pandit Govind Rao Gore, at Dáráganj, Allahabad, left for Calcutta by the 11 A.M. down train on the 24th June, accompanied by his two female relatives and two children. Before the departure of the train he went out on business, leaving the women and children in charge of his (brother's) servant, Mahadeo Pande. During the Pandit's absence a railway police constable, No. 187, ordered Mahadeo to leave the station, but Mahadeo objected to do so until his master's return for obvious reasons. An altercation ensued between them, Mahadeo being grossly abused by the constable. The Pandit returned to the station just in time to take his seat in the carriage. On the departure of the train Mahadeo was seized outside the station, beaten and detained till 3 P.M. by the constable. The man has reported the matter at the police station, and it is to be hoped the District Magistrate will make a thorough inquiry. Nothing could be more unjustifiable than to harass passengers and their servants for the benefit of licensed coolies. The introduction of quarter-anna platform tickets, though putting the passengers to an unnecessary expense, would be preferable to an entire exclusion of their attendants from the station.

V.—LOCAL AND MISCELLANEOUS.

31. The *Mufid-i-Ám* (Agra), of the 10th July, expresses its great satisfaction at the excellent arrangements which were made for the celebration of the Muhammadan festival, called Muharram, at Agra. No riot or disturbance of any kind took place during the festival, and Hindus freely took part

MUFID-I-ÁM.
10th July 1895.

Local affairs at Agra and Mr. Cruickshank, the District Magistrate.

in it. The streets are now kept perfectly clean, no sweepings and dirt being permitted to accumulate there. The drains are daily flushed with water, and streets are being flagged with stones. New drains wherever required are readily constructed. The town now enjoying plenty of pure water and cleanliness, is placed beyond the fear of the outbreak of any dangerous epidemic disease. This is all due to the noble exertions of Mr. Cruickshank, the District Magistrate. The entire population is very happy and contented under his administration, and prays for his prosperity and promotion to still higher offices.

32. The *Kárnámah* (Lucknow), of the 10th July, complains that theft, gambling and bullying are again rampant at Lucknow, and that while the police trace out neither the stolen property nor the offenders, they harass the losers of the property themselves a good deal. The local Municipal Board, though in financial difficulty on account of the heavy cost of the water-works, has recently passed a resolution making an annual grant of Rs. 5,000 for two years to lay out a garden on the extensive *nazúl* land lying between *Chhatar Manzil* and *Moti Mahal*.

KÁRNÁMAH.
10th July 1895.

Local affairs, Lucknow.

Strong objections were raised against the proposal at the meeting, but as it was made by the Deputy Commissioner himself it could not but be adopted. There are several streets in the town where it is not easy to pass on account of deep mud and mire; the arrangement for lighting the streets is still unsatisfactory; and water has not been laid on to several streets yet. But in the face of all these crying wants, the luxury of a garden is going to be provided because it is to afford recreation to the European element of the town.

NÁTYA PATRA.
July 1895.

Gandanála and monkeys at Allah-
abad.

33. The *Nátya Patra* (Allahabad), for July, complains that the Ganda nála at Allahabad becomes a small river for some time on the fall of every pretty good shower of rain, causing much inconvenience to the residents of Badshahi Mandi and other muhallas through which the nála passes, and injuring their houses. The monkeys are another great public nuisance at Allahabad. They greatly damage the tiled roofs of houses which consequently get filled with water on the fall of rain. These crying evils are sure to be remedied by Mr. Bird, who is an energetic and sympathetic officer, as soon as they are brought to his notice.

ALLAHABAD : } PRIYA DAS, M.A.,
The 20th July 1895. } Govt. Reporter on the Vernacular Press of Upper India.